



Articles to be enquired  
of within the Diocesse of Chi-  
chester, in the ~~first~~ Generall Visitation  
of the Reuerend Father in God, *Lancelot*  
Bishop of Chichester.

*second*

*Lancelot*

Holden in the yeere of our  
Lord God 1606. *1609*



Imprinted at London  
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Anno 1606. *1609*

*Act*

*The Tenor of the oath to be ministred to the  
Churchwardens and Sworne men.*

**Y**OU shall sweare, that all affection, fauour, hatred, hope of reward, and gaine, or feare of displeasure, or malice set aside, you shal vpon due consideration of the Articles giuen you in charge, present all and euery such person within your Parish, as hath committed any offence or fault, or made any default mentioned in these or any of these Articles, or which are vehemently suspected and defamed of any such offence, fault, or default: wherein you shall deale vprightly and according to trueth, neither of malice presenting any contrary to trueth, nor of corrupt affection sparing to present any, and so conceale the trueth: hauing in this action God before your eyes, with an earnest zeale to maintaine trueth, and to suppress vice. So helpe you God, and the Contents of this Booke.

Articles to be enquired of within the  
Diocesse of Chichester.

**W**ether doe you know, or haue credibly heard of any within your Parish that depraue the Christian Religion, and namely, as it is established by publike authority, and professed within the the Church of England: And whether hath any person, as you haue heard, affirmed, that the Church of England is not a true Catholique, and Apostolique Church, and doeth not teach and maintaine the Catholique faith and doctrine of the Apostles?

2 Whether any haue said or affirmed, that any thing in the booke of Common Prayer, or in the booke of Articles set forth by the Conuocation Anno Domini 1562. Or any of the Rites and Ceremonies of the Church of England in or by the same appointed, are corrupt, wicked, Antichristian, superstitious, vnlawfull, or repugnant to the Scriptures, or that any of the said Articles may not with a good conscience be subscribed vnto, or any of the said Ceremonies may not with a good conscience be approued, vled, or subscribed vnto.

3 Whether any haue affirmed, preached, or taught, that the forme of making and consecrating Bishops, Priests and Deacons, or any thing therein contained, is repugnant or not agreeable to the word of God: Or that the Bishops, Priests, and Deacons so made, are not to be accompted for Bishops, Priests, or Deacons, or ought to be ordeined in any other forme: Or that the gouernment of the Church by Archbishops, Bishops, or others that beare any Office therein, is Antichristian, or not agreeable to the word of God.

4 Whether any in your Parish, or else where neere about the same, to your knowledge, or as you haue heard, hath affirmed that the King hath not the same Authoritie in all causes Ecclesiasticall, which the Kings and Christian Emperors had in the Primitive Church, or that hath impeached or gaine said his Royall Supremacie.

5 Whether there be any in your Parish, or else where about the same, who haue dwelt or sojourned within your Parish, or haue often repaired thither, & remained there by the space of any one moneth, being of the age of 18. yeeres, who haue purposely forborne to come to your Church or Chapell, and to be present at Divine service there celebrated by the space of



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one moneth together, since the 25. of September 1605. And how many moneths haue they so forborne to come to your said Church or Chappell within that time, and what be their Chyssen names, and Surnames, as you know, or haue heard:

6 Whether haue any of the said Popish Recusants, abstained either from Diuine seruice, or from the Communion, of any long time, or onely since his Maiesties Reigne: And whether doe they or any of them refuse conference with your Minister, or any other Preacher, who shall present vnto them his diligence on that behalfe:

7 Whether any of the inhabitants of your said Parish entertaine within their houses any Seruant, Sojourners, Lodgers, or any common resorters or guests, who refuse to frequent Diuine Seruice, or receiue the Communion aforesaid: what be their names, and of what qualitie and condition are they:

8 Whether are any of the said Popish Recusants of insolent behauior, not without publique offence; or doe boldeely busie themselves in seducing and withdrawing others, either abroad, or in their owne families by instructing their children in Popish Religion, or by refusing to entertaine (especially in place of trust) but such as concurre with them in the same opinion: or

9 Whether haue you any in your Parish, which heretofore being Popish Recusants or Sectaries, haue since conformed themselves & come to Church, to heare Diuine seruice, and receiue the Sacraments: If yea, then what be their names, and how long tithence haue they so conformed themselves; and whether doe they still remaine and continue in that conformity:

10 Whether there be any Popish Recusants married, the child of any Recusant Child, or any Recusant buried within your Parish, by any other then the Minister of the Parish, or whether the child of any Recusant remaine unbaptized aboue one moneth, or bee not baptized in the Parish Church: or

11 Whether be there any in your Parish, that hath any English bookes printed beyond the Seas, or else where, tending to Poperie, Puritanisme, or any other Sect. Error or Heresie, or that hath ~~any~~ any of the same, as you know or haue heard: ~~any~~

12 Whether there be any in your Parish that will come to heare the Sermon, but not to Publique Prayer appointed by the Booke of Common Prayer, or that hauing a Licensed Preacher to their Minister, doe absent themselves from his Sermons, and resort to any place to heare other Preachers: Or that hath refused to haue his or their children baptized of their owne Minister, because hee is no Preacher: Or to receiue the bolie Communion at his hands for the same respect: And whether any other Minister



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Minister hath receiued to the Communion any of your Parish, or hath baptized any child or children bozne within your Parish:

13 Whether is there any in your Parish that doe hold or frequent any Conuenticles or priuate meetings, and there doe conferre or agree vpon any priuate orders, or new formes (other then such as are set forth by publique authoritie) to bee by them or any others in Church gouernment obserued:

14 Whether any persons within your Parish for any crime or contumacie remaine Excommunicate, what be their names, for what cause, and how long haue they so stood Excommunicate:

15 Whether any person Excommunicate haue intruded himselfe into the Church at the time of Common Prayer, and whether doth any keepe companie with any such Excommunicate person, knowing him so to be: And whether any Excommunicate persons haue bene receiued to the Communion, without Certificate brought from the Ordinarie of their absolution:

16 Whether your Minister being not Licensed, doe take vpon him to expound any Scripture, or whether haue any preached in your Church or Chappell, not first hauing shewed a sufficient Licence to Preach vnder the hand and seale of the Archbishop or Bishop, or vnder the seale of one of the Uniuersities: And whether any person, not being at the least a Deacon, hath since the 25. of September 1605. sayd, or read Common Prayer in your Church or Chappell, or hath solemnized Matrimonie, or administered any of the Sacraments.

17 Whether doe you know in your Parish any that hath heretofore taken vpon him the order of Priesthood, or of a Deacon, and hath since relinquished the same, and that behaueth himselfe in the course of his life as a Layman, neglecting his vocation: If yea, then you shall present his name, and the place of his abode.

18 Whether your Minister hath procured himselfe to be admitted into Sacred Orders by any corrupt means of money reward, gift, or promise of reward: Or hath by any Simoniackall compact procured his Benefice directly or indirectly, or whether he be therof by common fame suspected or defamed to your knowledge, or as you haue credible heard.

19 Whether is your Minister continually resident on his benefice, or for how long time hath hee bene absent since the 25. of September 1605. And where is he resident for the most part, and what other Benefice hath he: And whether your Minister hauing two Benefices, to supply his absence by a Curate that is sufficiently Licensed to Preach is that Curate of his, whereon he is not resident, except he doe himselfe Preach at both of them usually.

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20 Whether your Minister being resident and a Preacher (having no lawfull impediment) doe preach euery Sunday in his owne cure, or in some other Church neere adioyning, where there is no Preacher: And being not a Preacher allowed, whether doth hee procure a Sermon euery moneth, or when there is no Sermon, doe read euery Sunday himselfe, or cause to be read by his Curate, an Homilie authorized.

21 Whether is your Minister reputed to be an incontinent person, or to keepe any man or woman that are suspected, either to be of euill Religion, or bad life: Or whether is he a common haunter of Tauerne, Alehouses, or any suspected place: or whether doth he board, or lodge in any of them: Or is he a common Gambler, or player at Dice, Cards, Tables, or other vnlawfull games: a common swearer, adzunkard, or one that applyeth not himselfe to his studie, or faultie in any other crime, punishable by Ecclesiasticall censures, whereby he is offensive and scandalous to his function of ministerie.

22 Whether doth your Minister (being a Preacher) endeouour and labour to reclaim the Popish Recusants in his Parish from their errors, (if there be any such there in abiding.) And whether is your Minister too much frequent or ouer conversant with, or a fauourer of Recusants, whereby hee may be suspected not to be sincere in Religion?

23 Whether doth your Minister euery Sunday and Holiday before Euening Prayer, for halfe an houre or more, examine and instruct the youth and ignorant persons of his Parish in the Ten Commandments, the Articles of Beliefe, and in the Lords Prayer, as also in the Catechisme set forth in the Booke of Common Prayer, whereby the children of the Parish may be prepared for Confirmation, and those which are confirmed, for receiuing the Communion: And whether be the children and ignorant persons sent at that time to the Church, there to be instructed by the Minister, and if not what bee their names that make default in so sending them?

24 Whether your Minister hath since the 25. of September 1605. v. on all Sundayes and Holidayes, and other dayes prescribed by publique authoritie, said, and vsed Morning and Euening prayer, and the Letanie distinctly and reuerently in such manner and forme, and vnder such words as are set forth and prescribed in the booke of Common Prayer, without any innovation or change of any part thereof?

25 Whether doth your Minister vse the Administration of the Lords Supper, Baptisme, Instruction of children, Solemnization of Matrimony, Visitation of the sicke, Buriall of the dead, the Communion, and Churching of women, vnder such Words, Rites and Ceremonies, as are set forth and prescribed by the sayd Booke of Common Prayer, and no other?



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26 Whether before every Sermon and Homilie, the Prayer in the 54. Canon, in the Synode 1603. be used by your Minister in the same forme, or like in effect, as therein is expessed.

27 Whether hath your Minister since the 25. of September, 1605. given warning to Parishioners publicly in the Church, at Morning Prayer the Sunday before every time of administering the holy Communion, for the better preparation of themselves thereunto, and whether hath he administered the Communion in your Church so often, and at such times, as every Parishioner might communicate at the least thrise in the yeere (whereof once at the feast of Easter) as by the booke of Common Prayer is appointed: And whether as often as he so administered the Communion he reuerently kneeling, did first receiue that Sacrament himselfe: And whether he hath used any Bread and Wine newly brought, not first rehearsing the words of institution when the sayd Bread and Wine is set vpon the Communion Table: And whether he hath deliuered the Sacrament to every communicant seuerally, they kneeling at the time it is to them deliuered:

28 Whether hath your Minister admitted to the Communion any of his Cure which haue beene openly knowen to liue in notorious sinne without repentance: Or any who haue maliciously and openly contended with their neighbours before they were knowen to be reconciled: Or any notorious depraue of any thing in the booke of Common Prayer, or in the Articles set forth by Conuocation, 1562. Or in the booke of Ordering Bishops: Or any that haue spoken against his Maiesties Supream Authority in causes Ecclesiasticall: Or any not being of his Parish:

29 Whether the Minister refuse to Christen any weake childe at the house where any such weake child shalbe, and the child thereupon die without Baptisme:

30 Whether haue any in your Parish bene Godfathers or Godmothers to their owne children: Or whether hath any Godfathers or Godmothers used any other forme, answere or speech in Baptisme, then is in the booke of Common Prayer appointed: Or whether any that haue not communicated, be admitted to be Godfathers or Godmothers:

31 Whether hath your Minister solemnized Marriage in any other Church, or married any in his owne Church, neither of them being of his owne Parish: And whether any be married without bannes three seuerall Sundayes or Holydayes in your Parish Church in the time of Diuine Service published, without lawfull Licence in time prohibited, or without consent of Parents, or not betweene eight of the clocke, and twelue in the forenoone: If any haue bene so married, expresse their names, the Minister that married them, and the parties present,

32 Whether



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32 Whether hath your Minister admitted any begotten with child in adulterie or fornication, to thanksgiving before penance done?

33 Whether when any person hath bene dangerously sicke in your Parish, your Minister (having knowledge thereof) hath not resorted to exhortation of them (if the disease were not probably suspected to be infectious) to instruct and comfort them in their distresse, according to the manner and forme appointed in the booke of Common Prayer, if he were no Preacher, and if he were a Preacher, then as he thought most convenient. And whether, when any Parishioner hath bene passing out of this life, your Minister hath slackt to doe his last dutie in that behalfe.

34 Whether your Minister hath at any time refused or delayed to burye any Corps that hath bene brought to the Church, or Churchyard, (convenient warning having bene given to him thereof before) in such manner and forme as is prescribed in the booke of Common Prayer.

35 Whether doth your Minister in the Rogation dayes, use the Perambulation of the Circuit of the Parish appointed by Law, and in the same motion the people to give thanks to God for his benefits, using such Psalms, Prayers and Homilies, as are to that end set forth? or *yes*

36 Whether hath your Minister, or any other, Preached, Baptized children, Solemnized marriage, Churched women, or Ministered the hoke Communion in any private house or houses, other wise then in case of necessity, yea or no? if yea, then where, whom, when, and how often hath he offended in any of the Premises?

37 Whether hath your Minister taken vpon him to appoint any publique or private fasts, held any prophecies or exercises not approoved and established by law or publique authoritie, or hath attempted vpon any pretence, either of possession or obsession, by fasting and Prayer to cast out devils, yea or no?

38 Whether doth your Minister carefully looke to the reliefe of the poore? And whether hath he from time to time, diligently called vpon his Parishioners, to conferre and giue somewhat, as they may spare, to godly and charitable uses, especially when they make their Testaments?

39 Whether doth your Minister use at home and abroad such apparell as publique order appointeth to be decent for Ministers to weare? And whether doth he weare the Surplice at the time of Common Prayer and Administration of the Sacraments, and a Hoode thereupon, fit for his degree in the University?

40 Whether hath your Minister read the Constitutions set forth by his Maiestie once every yeare, vpon some Sundayes or Holidayes in the afternoone before Divine service (according as by the Canons hee is bound.) And whether doth he vpon Sundayes at Morning Prayer, declare

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clare vnto the Parishioners what Holy dayes and Fasting dayes are appointed to be kept the weeke following, with Ember weekes, where they may be put in mind, to fast and to repaire to Church to publique Prayer as by Law they are bound.

41 Whether is your Curate Licensed to serue by the Bishop, or by any other, and by whom? And whether doeth hee serue any more Cures then one: if yea, then what other Cure doth he also serue?

42 Whether doth your Lecturer and Preacher (not being your Parson, Vicar or Curate) read Diuine Seruice, administer the Communion, and Baptize Children, each of them twice yearely in his owne person, obseruing all the Ceremonies in the booke of Common Prayer established?

43 Whether doth your Minister euery sixe monethes denounce in his Parish Church, all such of his Parish as do perseuere in the sentence of excommunication, not seeking to be absolved?

44 Whether haue you a fit Parish Clarke, aged twentie yeares at the least, of honest conuersation, and sufficient for reading and writing, and whether is hee paid his wages according to the most auncient custome of your Parish? If not, then by whom he is so defrauded and denied, and whether is he chosen by the Parson or Vicar, or by whom?

45 Whether your Church, Chappell, and Steeple, be sufficiently repaired in couering, walles, glasing, pauing, seats and bels: and kept cleane in all parts. And whether your Churchyard be well and sufficiently repaired, fenced, and maintained with walles, rayles and pales, as haue beene in your Parish accustomed: and whether any of your belles be wanting, and thzough whose default?

46 Whether is your Parsonage, or Vicarage house, and all other houses thereunto belonging, well and sufficiently repaired: And the glebelands, and other lands knowne by meets, bounds and inclosures, or are any of them concealed, aliened, exchanged, or by collusion recovered or gotten from the Incumbent?

47 Whether any Plaies, Feasts, Banquets, Suppers, Churchales, Drinkings, Tempozall Courts, or Leets, Lay Iurics, Quarters, or any other prophane vsages haue bene kept in your Church, Chappell, or Churchyard. And whether any of your Parishioners haue behaved themselves rudely and disorderedly in the Church, in the time of Diuine Seruice or Sermon, or by vntimely ringing of Belles, walking, talking, or any other disordered noyse hath hindered the Minister or Preacher.

48 Whether haue you a conuenient Seat for you Minister to read Diuine Seruice in, together with a comely Pulpit set vp in a conuenient place with a faire decent Cloth or Cushion for the same, a comely large Surplice, a faire Communion Cup of silver, and a couer for the same, with all



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other things and ornaments, necessarie for the celebration of Divine Service and administration of Sacraments, and a Font of stone in the usuall place, and whether the Minister do therein Baptize in publique Baptisme, and not in any Vase, or otherwise: and whether haue you a convenient and decent Communion Table, with a carpet of silke, or some decent stuffe, and a faire Linnen cloth to lay thereon at the Communion time, and a Table of the degrees of marriage, publicly set vp in your Church, and fastned to some convenient place there, and a strong chest for the almes of the poore, with three lockes and keyes.

49 Whether haue you prouided the Booke of Common Prayer, lately commanded by his Maiesties authoritie onely to be vsed, the Bible, the Bookes of Homilies, and two Psalters: And whether haue you the Booke of Constitutions, or Canons Ecclesiasticall, published by his Highnesse authoritie, readie to be read by your Minister at the times appointed:

50 Whether is there a Parchmine booke in your Church (in a chest, with three lockes and keyes) for the Registring and keeping of the Christnings, Burials and Marriages: whether the one key be kept by the Minister, and the other by the two Churchwardens, and the names Registered, and the leaues subscribed according to the 70. Canon in the Synode 1603.

51 Whether the Churchwardens at the end of their yeare, giue vp in writing a full account before the Minister and Parishioners, of their receipts and disbursements, and deliuer the residue by Bill Indented to the next Churchwardens. And whether at any time heretofore, the Churchwardens, or the Minister, or the Parishioners, or any of them to your knowledge, or as you haue heard, haue withheld, or detained in their custodie, or haue sold, wasted, spent, or otherwise alienated any of the Church goods or storke.

52 Whether hath any person bene admitted to Preach within your Church or Chappell, but such as you the Churchwardens haue well knowne to be sufficiently licensed: whom haue you so admitted: you shall present their names, and how often haue any such bene so admitted to Preach, and by whose procurement. And whether haue you caused euery strange Preacher, Licensed or not Licensed, to subscribe his name, together with the day when he Preached, and if he were Licensed, then by whom he was Licensed: and whether haue they, or any other preached in your Church, not being soberly and decently apparelled:

53 Whether the Churchwardens and Sidermen do euery Sunday and Holiday, diligently search who absenteth himselfe or her self from Church, and whether doe they suffer any to abide in the Church porch, or Churchyard, in the time of Common Prayer, or Sermon:

54 Whether



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54 Whether hath your Minister, Churchwardens, and Stewards presented unto the Bishop, or his Chancelor within 40. dayes after Easter, the names of all the Parishioners, aswell men as women, which being aboue 18. yeeres of age, receiued not the Communion at or about Easter before?

55 Whether against the time of euery Communion they haue neglected or omitted to provide a sufficient quantitie of fine white Bread, and of good and wholesome Wine for the number of Communicants that haue from time to time receiued in your Church, and the same brought to the Communion table in a cleane and sweete standing pot or scoope of Silver or Pewter.

56 Whether any of your Parish absent himselfe from Church, upon any Sunday or Hoily day, or being at Church, doe depart thence before the ende of prayer: Or whether is that due reuerence and regard of behauiour vbled within your Church or Chappell in the time of Divine seruice, as is meete and requisite for the house of God?

57 Whether haue any in your Parish been married within the prohibited degrees forbidden by the Law of God, and expressed in a certaine Table published by authoritie Anno Dom. 1563. And whether there bee any married within those degrees, that being Diuorced or separated, doe notwithstanding cohabite and keepe company still together: Or any being married, haue unlawfully forsaken their wiues or husbands, and married, or rather prophaned Marriage with others?

58 Whether any doe keepe their children unbaptized longer then is conuenient, vnesse that it be for sicknesse of the childe, or other vrgent occasion: And whether any doe carrie their children from the Parish they are borne in, into any other Parishes to be Baptized, and so refuse their owne Parish: or doe bring strange Ministers into their owne houses to Baptize their children priuately, according to their owne fantasies?

59 Whether there bee any married women, or other in your Parish, which after childbirth refuse to come to Church to giue God thanks for their deliuerie, and to haue the prayers publicquely appointed on that behalfe by the Booke of common prayer?

60 Whether the children of your Parish bee brought to the Bishops Visitation to be confirmed: And how many children in your Parish bee not confirmed or not brought to be confirmed, and whether doth your Minister prepare and make them ready, and procure them to be brought to confirmation?

61 Whether haue any in your Parish receiued or harbored any woman gotten with child out of Wedlocke, and suffered her to depart againe with-

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one penance first enioyned by the Ordinarie? You shall truly present as well the partie harboring, as harbored, and who is suspected to be the father of the child.

62 Whether any person or persons suspected or detected heretofore of incontinencie, and therefore departing out of your Parish for a season, is now returned againe, or in what place els is he or she now abiding, to your knowledge, or as you haue heard?

63 Whether both any heretofore Diuorced, keepe company with any other at bed and at boord, what be their names, and how long haue they so continued?

64 Whether doe you know, or haue heard of any Patron or Adououso-ner in your Parish, that haue made a game by any colour, deceipt, or Simoniacall part in bestowing his Benefice, for or receiuing Money, or promise of the Lease of the whole or part, or by reueruing his owne Tithes or any Pension to himselfe, or to any other?

65 Whether doe you know, or haue heard of any that is a Blasphemer of the Name of God, or a great and often Swearer, or that hath committed Perurie in any Ecclesiasticall court, or that doth or hath prophaned the Lords day, called the Sabboth, by vsing his manuell Craft or Trade, or doing any manner of worke vpon the Sunday or Holy day? Or whether any Tintner, Tanne keeper, or Alehouse keeper, or other Tradesman keepe open their Houses or Shops on those dayes?

66 Whether haue you within your Parish to your knowledge, or by common fame & report, any which haue committed Adultery, Fornication, or Incest, or any Bawdes, Harbors, or Receiuers of such persons, or of any publicly suspected thereof, which haue not bene publicly punished to your knowledge?

67 Whether haue you any amongst you that haue vsed Sorcerie, or Witchcraft, punishable by the Ecclesiasticall Lawes of this Realme, or that be suspected of the same? And whether any haue vsed Charmes or vnlawfull prayers? And whether any haue resorted to such for helpe and counsell, and what be their names, both of such as vse it, and of such as resort vnto them for helpe?

68 Whether haue you any in your Parish that are, or by common fame and report are reputed and taken to be ~~common~~ Drunkards, Filthie speakers, Simoniacall persons, Usurers, Fighers, Bawlers or Quarrellers in Church or Churchyard?

69 Whether hath any person in your Parish quarrelled with, or stricken, or vsed any violence, or speeches irreuerent towards your Minister, or any other of the Ministerie or Cleargie, or vsed himselfe disorderly in the Church



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Church by filthy and prophane talke, or any other rude and immodest behaviour.

70 Whether the Schoolemasters or Schoolemaster within your Parish, openly or priuately in their owne, or any other mans house, or any other place, be of good and sincere Religion, life and conuersation, and be diligent in teaching and bringing vp of youth: and whether they haue bene examined, allowed, and licensed for Schoolemasters in that behalfe; and how many seuerall Schoolemasters haue you, and what be their names?

71 Whether are your Schoolemasters negligent in instructing their Schollers in the Catechisme and grounds of Religion, and in bringing them to the Church to heare Diuine Seruice and Sermons. And whether are they common Officers, Fermers, Artificers, or otherwise entangled in other affaires, that they cannot benefit their Schollers in learning.

72 Whether do you know or haue heard of any payment, composition, or agreement to or with the Chauncelloz, Register, or other Inferiour Officers Ecclesiasticall, for suppressing or concealing of excommunication, or other Ecclesiasticall censure, of or against Recusants or any other offenders, or for not certifying of Recusants to the Ordinarie, or for not seruing of Procelle without a summe of money, or other consideration received or promised to any of them in that respect, and by whom.

73 Whether any misliuer or misdoer lawfully presented, and confessing the fault for which he or shee was so presented, or being thereof otherwise convicted, hath had his or her penance, or any part thereof omitted: If so, you shal present the name of the partie or parties who haue so omitted their penance, or any part thereof.

74 What number of Apparitors hath euery seuerall Judge Ecclesiasticall, and wherein, or in what maner is the countrey ouerburthened and grieved by the said Apparitors: And whether doth any of the said Apparitors cause any parties to appeare in the said courts, without first a presentment, and Citation obtained from the Judge of the court.

75 Whether are there in your Parish any Wills not yet prooued, or Goods of the dead, dying Intestate, left vnadministred by authoritie of the Ordinarie in that behalfe: You shall not faile to present the Executors, and all others, faultie and culpable therein.

76 Whether are there any in your Parish, that take vpon them to Administer the Goods of those that be dead without lawfull authoritie, or any that haue suppressed the last Will of the dead: Or any Executors that haue not fulfilled the Testators Will, especially in paying of Legacies giuen to the Church, or to other good and godly vses, as they shal be bound.



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poore, helpelesse Orphans, poore Schollers, poore Maidens marriages, Highwayes, and such like: and by whom are they so withdrawn?

77 Whether the Almes houses, Hospitals, and Spittles for poore people that are in your Parish, be well and goodlie bled, according to the foundations and auncient Ordinances of the same, and whether there be any other placed in them then poore impotent and needie persons, that haue not wherewith, or wherby to liue.

Whether doe you know of any other matter of Ecclesiasticall Cognizance, worthy the presentment in your Iudgement, aboue not expressed, which should be fit to be reformed: and if you doe, you shall likewise present the same by Vertue of your Oathes.

## FINIS.

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